

**Fourth Quarter**  
**PAR BRAHAM**

I. Pursha and Purshotam'	Steps 181 to 200
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**SHAD CHAKRA FORMAT TO DASH CHAKRA  
FORMAT  
STEPS 181 TO 185**

**181**

**SHAD CHAKRA FORMAT TO DASH CHAKRA  
FORMAT**

1. Here we initiate for Par Braham enlightenment.
2. It is a self referral state of Brahaman enlightenment leading to Par Braham unity state enlightenment.
3. One way to have initiations for Par Braham enlightenment is to begin with the self referral features of Shad chakra format.
4. Shad chakras format fully unfold along Pursha format.
5. This enfoldment process is of the format of (3, 4, 5, 6) manifestation layer features and values.
6. With 3-space as dimensional order avails it in its manifestation format of its representative regular body i.e. cube as a manifestation layer (1, 2, 3, 4).
7. It is the spatial boundary of 3-space / six components of spatial boundary of cube which play the prominent role whereby the take off of the spatial boundary structures out the outside world as a spatial order creator space (4 space).
8. It is this feature of the 3-space as dimensional order, which ultimately leads to 4-space in the role of boundary of the transcendental worlds.

9. It is the linear order of 3-space, which sequentially organises artifice 4 / 4-space as quadruple (1, 2, 3, 4) / (1+2+3+4=10) as a creative boundary of 5-space being of ten creative components.
10. These ten creative components transcends beyond Nav Braham and lead to Par Braham features of Dash Chakra format of human frame, a self referral attainment of Shad charkra format transiting and transforming into Dash Chakra format of human frame as of features and values of the virtues of Par Braham existence phenomenon.

## 182

### MEDITATE THE BRAHMA WAY

1. Ancient wisdom enlightens us that the sadkhas initiating themselves for the Par braham enlightenment shall go for meditations the Brahma way.
2. Lord Brahma, creator the supreme as a seat of Transcendental Lord within cavity of his Heart.
3. It is this priviledge of their being a transcendental seat within cavity of the Heart, which makes the creator fulfilled with the Brahman enlightenment.
4. It is this priviledge with which Lord Brahma is capable of fulfilling its creations as of the order of Nav Braham.
5. It is this priviledge which potentializes Brahma to multiply itself of its own as nine Brahmas..
6. It is because of this priviledge that 4-space is of nine geometries format and hyper cube admits nine versions.

7. It is this privilege that which potentializes Lord Brahma for attainment of the transcendental meditations.
8. Lord Brahma goes transcendental and multiplies ten fold as ten Brahmas by meditating upon the lord of transcendental worlds within His own cavity of heart.
9. Sadkhas fulfilled with intensity of urge to go transcendental for initiating themselves for Par Braham enlightenment shall go the Brahma way of transcendently multiplying ten fold.
10. Privileged are the sadkhas who are fulfilled with intensity of urge for Par Braham enlightenment by meditating the Brahma way.

### 183

#### TAKE OFF FROM BRAHMA RANDRA

1. Sadkhas fulfilled with intensity of urge to attain Par Braham enlightenment meditate the Brahma way.
2. With meditation upon the lord of transcendental worlds, the Being takes off from the Brahma Randra and rides the transcendental carriers of the Sun light along with the casual body / Karan Sharir / Anta Karan, the ultimate supports (manas, budhi, chit, Ahamkar).
3. Being while on transcendental pilgrimage by being carried by the transcendental carriers, goes self referral and being comes face to face with the Self.
4. It is by being face to face with Self, the self referral state stands attained of its own.

5. It is during this self referral state of Being as Self, that the Brahman enlightenment surfaces.
6. It is this phase and stage of Self in its self referral state, and Brahman enlightenment surfacing, leads to the transcendental unity state.
7. It is this phase and stage of self referral Self going towards unity state Soul that Brahman enlightenment by self intracting with itself transcendental goes Par Braham virtues.
8. The pilgrimage ahead is the pilgrimage of Brahman enlightenment intracting with itself and going transcendental with Par Braham virtues which blissfully go more and more blissful.
9. It is this blissful state which is self sustained Par Braham enlightenment bliss.
10. It is this bliss of Brahman pilgrimage and also it is the bliss of Par Braham enlightenment each sustaining itself.

### 184

#### **CREATIVE BOUNDARY OF TRANSCENDENTAL WORLDS**

1. This self sustaining bliss of Brahman enlightenment and Par Braham enlightenment is the phase and stage of the transcendental meditation features, values and virtues of Lord Brahma meditating upon the lord of transcendental worlds within cavity of his heart.
2. It is the phase and stage of Lord Brahma multiplying ten fold and manifesting as creative boundary of the transcendental worlds.
3. Sadkhas fulfilled with intensity of urge to attain

transcendental features values and virtues of meditating the Brahma way shall permit their transcending mind to glimpse the way transcendental worlds manifest creative boundary.

4. The transcendental worlds are solid order worlds, while the creative boundary is of a spatial order.
5. Though creative boundary is of a spatial order but it envelops the transcendental worlds of solid order, and as such it deserves to be glimpsed as to how this unique enveloping is becoming possible.
6. It is the unique feature of the manifestation format of the creator space (4 space) that simultaneously there emerge external and internal progressions.
7. It is this unique feature of the creator space (4 space) because of which from its origin transcendental values of solid order get fountained within the creator space (4 space).
8. And, the creator space (4 space) values as well fountained from the origin of the solid order.
9. It is this feature of solid order transcendental values being fountained within 4-space domain from origin of 4-space and also the creative features of spatial order being fountained within the solid domain from the origin of the solid domain,
10. And transcendental worlds manifesting creative boundary of ten folds parallel to the phenomenon of Lord Brahma during meditation upon the lord of transcendental worlds multiplying ten fold and enveloping the transcendental worlds.

**185****PULSE TO IMPULSE**

1. Going from Brahman enlightenment to Par Braham enlightenment is like going from pulse to impulse as format and as renewing of format.
2. Taking Brahman enlightenment as a format of pulse, Par Braham enlightenment would be renewing of pulse format as impulse format.
3. Sadkhas on the initiation path of Par Braham enlightenment shall be conscious about one's pulse(s) at sequentially chase the transition and transformation to impulses (of bliss).
4. Pulse (s) is (are) motivated and regulated by heart.
5. Impulses of bliss are also motivated by heart.
6. It is a transcendental as well as self referral phenomenon super imposed upon each other.
7. It is the phenomenon of first varga consonants (d) kakara being Brahma, as well as Shiv.
8. It is of features values and virtues of heart / fourth eternal circuit of the format of hyper cube 4.
9. It is also the set of features, values and virtues of cavity of heart as origin seat of transcendental virtues.
10. One shall sit comfortably and permit the transcending mind to chase the transition and transformation phenomenon of pulse format into its renewed impulses format.

$$6=0+1+2+3 \text{ TO } 10 = 1 +2+3+4$$

### STEPS 186 TO 190

#### 186

$$6=0+1+2+3 \text{ TO } 10 = 1 +2+3+4$$

1. Following the Sankhya Nishtha, sadkhas initiating themselves for transition and transformation of Brahaman enlightenment into Par Braham enlightenment shall follow the transition and transformation range of artifices six and ten, as sequential steps.
2. The artifice 6 is of unique features, as much as that  $6=1+2+3= 2+2+2 = 1 \times 2 \times 3$ .
3. The artifice 10 as well is of unique feature as much as that it accepts re-organisation as  $10= 1+2+3+4$ .
4. Further artifice 10 constitute a reflection pair with 01.
5. As such one way to approach the transition and transformation range from artifice 6 to artifice 10 is to chase these artifices as  $1+2+3$  and as  $1+2+3+4$ .
6. Further along four fold format this can be a chase as quadruple (0, 1, 2, 3) and as quadruple (1, 2, 3, 4).
7. This as such would be a chase of transition and transformation from 3-space in the role of origin to 4-space in the role of origin.
8. 3-space in the role of origin shall be fulfilling the spatial domain (2-space) of zero dimensional order, with linear dimensional order features and values.



9. However 4-space in the role of origin shall be fulfilling spatial features and values into the linear order solid domain.
10. It would be relevant to note that 2-space when fulfilled with linear order set up shall be creating a solid sky rapped within spatial boundary and on the other hand 3-space while fulfilled with features and values of the spatial order creator space (4 space) it would be a creation of sky within 3-space enveloped within eight solid components, and a step ahead there would be transcendental sky within creator space (4 space) enveloped within creator boundary of ten components.

### 187

#### **SPATIAL BOUNDARY TO CREATIVE BOUNDARY**

1. The above chase of Sankhiya Nishtha, as such would be attainment of the range from spatial boundary to the creative boundary.
2. Spatial boundary / 2-space and created boundary (4-space), as such are coordinated amongst themselves as 2-space in the role of dimension of 4-space as domain.
3. It is this dimension – domain coordination of 2-space and 4-space, in the context of spatial boundary and creative boundary as well deserves to be comprehended and imbibed as that the take off of 2-space from the boundary of 3-space shall be creating creator space (4 space) at the boundary of transcendental domain.
4. This sustaining of creation of creator space (4 space) at boundary of transcendental worlds, as

well deserves to be comprehended and imbibe as 4-space as domain and 5-space as origin.

5. Further this also deserves to be comprehended and imbibe as 4-space as origin and 5-space as transcendental base.
6. Therefore sadkhas shall consciously approach the solid order transcendental worlds.
7. This chase of solid order transcendental worlds, may be in the sequential order of the four fold roles of 3-space and corresponding four fold roles of 5-space.
8. The four fold roles of 3-space are, firstly 3-space in the role of dimension, secondly 3-space in the role of boundary, thirdly 3-space in the role of domain, and finally 3-space in the role of origin, corresponding to it four fold roles of 5-space would be, firstly 5-space in the role of dimension, secondly 5-space in the role of boundary, thirdly 5-space in the role of origin and finally 5-space in the role of origin.
9. The other way to approach 3-space and 5-space coordination is to approach their respective representative regular bodies i.e. hyper cube 3 and hyper cube 5 as manifestation layers (1, 2, 3, 4) and (3, 4, 5, 6).
10. This way fold by fold coordination would be firstly 1-space as dimension with 3-space as dimension, secondly 2-space as boundary with 4-space as boundary, thirdly 3-space as domain with 5-space as domain and finally 4-space as origin with 6-space as origin.

**188****SPATIAL DOMAIN TO SOLID DOMAIN**

1. Spatial domain and solid domain are coordinated as boundary and domain of hyper cube 3 / cube / sphere.
2. Brahman phenomenon of creative space format shall be creating solid sky within spatial domain wrapped within a six fold spatial boundary.
3. The Brahman phenomenon of creator space (4 space) format further shall be creating hyper solid sky within eight fold solid boundary.
4. This simultaneous phenomenon of spatial boundary and of solid domain of solid sky and hyper solid sky coordinated amongst themselves as eight solid boundary components and six spatial boundary component shall be a Brahman joint of artifice value 68.
5. This coordination in terms of artifice value 68 shall be admitting re-organisaion as  $34 + 34$ .
6. It would be blissful exercise to chase this organisation of  $68 = 34 + 34$ .
7. Further it would be a blissful exercise to chase artifice 34 as hyper domain (4 space) wrapped within solid boundary.
8. Taking this coordination of hyper domain wrapped within solid boundary as a one unit, the joint of artifice value 68 as shall be a joint of pair of such units.
9. It would be blissful exercise to chase this phenomenon of Brahman joint.

10. Further It would be blissful exercise to chase the phenomenon of spatial boundary of solid domain creating structural joints for the range of Brahman enlightenment to Par Braham enlightenment.

### 189

#### SIX HALF DIMENSIONS TO TEN DIRECTIONS

1. Sadkhas following the Yoga Nishtha may approach the coordination of 3-space and 5-space as dimension and domain for format of transition and transformation from Shad chakra format to dash chakra format as six half dimensions of 3 dimensional frame to ten half dimensions of five dimensional frame.
2. 3-space has a linear order dimensional frame of three dimensions which split as a set of six half dimensions.
3. 5-space has a solid order dimensional frame of 5-solid dimensions which split as a set of ten half dimensions.
4. This split of dimensions into half dimensions is there within a spatial order creator space (4 space) with solid order origin.
5. Within creator space (4 space), a three dimensional frame splits into a pair of three dimensional frame of half dimension.
6. Further this split of a three dimensional frame into a pair of three dimensional frame as such also coordinate the pair of three dimensional frame with a transcendental joint.
7. It is this feature of the split of a three dimensional frame with a transcendental joint, which works

out a split of a solid dimension into a pair of solid dimensions.

8. As such it would be a very blissful exercise to chase the phenomenon of the split of three dimensional frame into a pair of three dimensional frame with a transcendental joint facilitating the split of a solid dimension itself into a pair of solid dimensions.
9. It would be relevant to note that the 3-space (domain / volume) gets coordinated by a ten directional frame, in terms of which, there would be a coordination for the set of ten half solid dimensions of the solid dimensional frame of the transcendental worlds.
10. One shall sit comfortably and permit the transcending mind to be phase to phase with the phenomenon of transition and transformation from six half dimensions of linear order 3-space to 10 half dimensions of solid order transcendental worlds.

## 190

### SUN FULFILLS TEN MANDALS

1. Sadkhas initiating themselves for Par Brahm enlightenment shall chase the transcendental phenomenon of Being taking of from Brahm Randra and riding the transcendental carriers of Sunlight.
2. With transcendental origin seat of creator space (4 space), the creator's domain gets fulfilled with transcendental values and as such it becomes of the order of Brahman features, values and virtues.

3. As a result of it, the transcendental worlds get enveloped by creative boundary of ten components.
4. These ten creative components of the creative boundary of transcendental worlds are designated and known as ten mandals.
5. The spatial order of creator space (4 space), coordinates a pair of four fold manifestation layers.
6. With transcendental base, this format as well as goes transcendental and a result thereof, there emerges coordination of affine nature, as much as that all the four folds emerged to be of the identical order and values, whereby four boundary components as such would get coordinated as affine 4-space, and the remaining six boundary components shall be constituting a creative dimensional frame of 6-space / Sun.
7. As such the ten mandals would get fulfilled with the self referral values of Sun.
8. This self referral phenomenon of ten creative boundary components of transcendental worlds transiting and transforming into ten mandals fulfilled with the self referral values of Sun deserves to be chased fully for their comprehension and imbibing of the values.
9. It would be blissful exercise to chase this phenomenon as a phenomenon of transition and transformation of shad chakra format into dash chakra format.
10. Further It would be a blissful attainment for the sadkhas initiated for Par Braham enlightenment.

**FIRST PERFECT NUMBER (6) TO SECOND PERFECT  
NUMBER (28)  
STEPS 191 TO 195**

**191**

**FIRST PERFECT NUMBER (6) TO SECOND PERFECT  
NUMBER (28)**

1. One way to approach the transition and transformation from Brahman range (6, 7, 8, 9) to Par Braham (25, 26, 27, 28) is from first perfect number six to second perfect number twenty eight.
2. The manifestation layer (6, 7, 8, 9) takes from self referral dimension to Brahman source origin.
3. The Par Braham range (25, 26, 27, 28) is a four fold range of 25 elements, 26 elements, 27 elements and 28 elements reach.
4. Sankhya Nishtha approaches in terms of 25 elements.
5. This 25 elements working format is of 5 x 5 varga consonants.
6. Yoga Nishtha approaches in terms of 26 elements.
7. This 26 elements working format is of 26 structural components of cube (8 corner points, 12 edges and 6 surface plates) parallel to 26 primes range of the double digit numbers range (00 to 99).
8. There are twenty seven nakstras.
9. A step ahead includes moon as the 28<sup>th</sup> nakstra.
10. These 28 elements are coordinated as Jyoti flow of steps (11, 9, 5, 3), and these deserve to be

chased as a sequence step ahead of Jyoti flow of steps (9, 7, 3, 1).

**192**

**(3, 5)**

1. The coordination of first perfect number (6) and second perfect number (5), in terms of their divisors (other than these number themselves) is as (3, 5) as perfect number (6) has three divisors namely 1, 2 and 3, while the second perfect number (28) has five divisors, namely 1, 2, 4, 7 and 14.
2. This coordination as (3, 5) is parallel to the dimension-domain coordination of the transcendental worlds.
3. 3-space as dimensional domain, is parallel to three factors of three dimensional frame.
4. While, 5-space as dimensional domain is parallel to five factors of five dimensional frame.
5. It would be a blissful exercise to chase these features of coordination of 3-space and 5-space as dimension and domain, and parallel to it the coordination of the factors of first perfect number and second perfect number.
6. 3 as the largest factor of 6 and 14 as the largest factor of 28, as well deserve to be chased as such.
7. 3-space has 6 boundary components and 7 geometries, while 7-space accepts 6-space as boundary of 14 components.
8. The Divya Ganga flow of 20 streams with split  $9+7+3+1$  gives a jump over transcendental seat at the middle.



9. The Divya Ganga flow of 28 streams with split as  $11+9+5+3$  gives a jump over unity state at the middle.
10. Middle seat of the first Divya Ganga flow of 20 streams as of transcendental worlds (5- space) and of the second Divya Ganga flow of 28 streams as of unity state (7-space), in that sequential order coordinates as (5, 7) being the transcendental worlds in the dimensional role of unity state coming into play at the middle gaps.

**193**

**(27, 28)**

1. The sequential pair of artifices (27, 28) deserves to be chased.
2. Artifice 27 accepts re-organisation as  $3 \times 3 \times 3$ .
3. It is solid order in second fold.
4. Artifice 28 goes a step ahead of artifice 27 which is of the order and values of 27 nakstras.
5. It would be blissful exercise to works out a solid dimensional order of half dimensions of solid order.
6. The origin of this solid dimensional order of half dimensions shall be of value 28 as a step ahead of 27.
7. The artifice 28 as well accept re-organisation as  $4 \times 7$ .
8. It is a unique re-organisation parallel to the creative churning at the origin of the solid dimension of transcendental worlds.
9. It would be blissful exercise to chase this churning

at the origin of the solid dimension of transcendental worlds.

10. Ancient wisdom enlightens us as that for attaining this churning Swastik is imposed at the origin of the three dimensional frame and seven streams flow parallel to seven geometries of 3-space emerges along all the four creative dimensions / swastik padas.

### 194

#### MOON AS NAKSHTRA

1. One shall sit comfortably and permit the transcending mind to chase the locations and motions of moon.
2. Moon revolves around this Earth.
3. It revolves maintaining its single phase towards the Earth.
4. This sustenance deserves to be chased.
5. As, Earth itself is not only revolving around its own axis but also around the Sun.
6. This two fold motion of the Earth, and moon itself revolving around the Earth maintaining its same phase towards the Earth, is the phenomenon which requires a creative dimensional order which goes a step ahead of 27 nakstras coordination.
7. It shall be requiring taking care of not only of the linear sequencing parallel to odd dimensional spaces orders viz. (1, 3, 5, 7,—) but also of the spatial sequencing parallel to even dimensional spaces order (2, 4, 6, —).
8. To take account of both flow lines (1, 3, 5, 7, —)

and (2, 4, 6, 8, etc.) would require a shift from artifice 27 / 27 nakstras frame, as it is only taking care of the flow limb (1, 3, 5, 7, —).

9. It as such is a transcendence from linear order 3-space set up of 27 nakstras frame to spatial order 4-space set up of 28 nakstras frame.
10. This, as such is to transcend from third namely fire element to fourth namely air element.

### 195

#### STEP BEYOND HALF

1. The transcendence, beyond, as such shall be a step beyond going by the half dimensions frame.
2. One way to approach is to have pair of centers between the sequential steps, namely, say between (1 and 2).
3. Single center approach shall be to chase the sequential range (0, 1, 2, 3, 4—) in terms of the middle / centers range (1/2, 3/2, 5/2, —).
4. However the approach of pair of centers, shall be taking us of straight a way going from origin fold to dimensional fold, as say in the context of 3-space / cube (1, 2, 3, 4), going from 4-space as origin to 1-space as dimension.
5. It would be jump over the middle pair of folds, namely boundary fold and domain fold.
6. Infact it would be a jump over solid domain wrapped within a spatial boundary.
7. This jump as such is to by pass the creation of spatial dimensional set up for the origin.

8. To jump over the structural set up of the origin, is in a way to make the origin as a dormant .
9. Though in the process the origin would be dormant, but still it would be like the roots of tree / as Jad Prakrati, shall be fountaining the linear order.
10. This is the phenomenon of unique features of Asht Prakrati / eight fold nature as Jad Prakrati restricting up till Nav Braham, and simultaneously as Chetan Prakrati, while the structural set up of origin also would be permitted to come into play, it of its own shall be leading to Par Braham.

### **LORDS OF EXISTENCE PHENOMENON**

#### **STEPS 196 TO 200**

#### **196**

#### **EXISTENCE PHENOMENON-1**

1. Being riding the Transcendental carriers aims Brahman attainment.
2. This is the phenomenon of Trimurti sustenance.
3. Creator space (4 space) supports it in terms of its nine geometries range.
4. Transcendental worlds (5-space / 5) sustain it in terms of its equivalence of transcendental values  $1+3+5=9$ .
5. The self referral domain sustains it as a manifestation layer (6, 7, 8, 9).
6. At first step it sustenance is as dimensional fold getting coordinated with the Brahman origin source.

7. The second step of this sustenance is that the unity state boundary taking of and attaining Brahman domain at the source.
8. At a third step this sustenance comes to be of Brahman domain getting enveloped by Asht Prakrati.
9. Fourth step of sustenance is the Brahman domain going self referral and sustaining the existence phenomenon.
10. Finally it is the self referral interaction of the Brahman domain which of its own transcends to Par Braham.

### 197

#### EXISTENCE PHENOMENON-2

1. Brahman churning is of unique features.
2. It is the churning at its middle.
3. At middle is the Par Braham.
4. Par Braham surfaces at the middle of the Brahman domain of its own.
5. Further, Brahaman domain surfaces of its own at the origin of the Asht Prakrati.
6. It is this surfacing of Brahaman domain at the origin of Asht Prakrati, which potentializes Asht Prakrati to take off for Par Braham grace.
7. The Par Braham grace for the Asht Prakrati is there because of the Brahman grace.
8. The Par Braham grace for the Asht Prakrati is also straight because of the Par Braham without intervention of Brahman grace.
9. The Par braham grace for Asht Prakrati with

Brahman grace makes Asht Prakrati only of the potentialities to reach the Brahman domain as its boundary.

10. However the Asht Prakrati with stright grace of Par braham transcends even Brahman domain and becomes chetan prakrati / consciousness nature.

### 198

#### EXISTENCE PHENOMENON-3

1. Sadkhas with attainment of unity state of consciousness shall urge to attain further.
2. This urge to attain further is to be to attain the grace of Braham as well as of Par Braham.
3. Both brahman grace and Par Braham grace decends upon the Sadkhas depending upon their Sadhana.
4. Though the Brahman grace as well as the Par Braham grace decends and surfaces of its own but the intentsity of urge for it always engages Being to remain on transcendental pilgrimage.
5. It is this which continuously fulfill the Being to go in individual Self.
6. And to go as universal soul.
7. Also to urge to be entitled for Brahman grace.
8. Still further also to ever remain axious to be entitled for Par Braham grace.
9. Sadkhas wait with patience for surfacing of the Brahman grace.
10. Sadkhas further continnoulsy wait with faith for the Par Braham grace.

**199****EXISTENCE PHENOMENON-4**

1. Brahman grace has its own ways to descend,
2. And to surface.
3. It descends and fulfills the Being.
4. This decendance and fulfilling may be at any phase and stage of existence phenomenon.
5. It is note that for Brahman decendance grace, one may have to wait till Being unfolds itself as universal soul.
6. It is also not that till Being unfolds as individual self.
7. It is also not that till Being takes off from the Braham Randra.
8. It is also not that till Being is with the Karan Sharir (casual body).
9. It is also not till Being is with the Suksham sharir (subtle body).
10. It may be even while existence is at the Sathul Sharir (mundane body state itself).

**200****EXISTENCE PHENOMENON-5**

1. Straight from day 1, sadkhas can be blissful to expect decendance and surfacing of Brahman grace and of Par Braham grace.
2. Even in the waking state sadkhas become fortunate for surfacing of Brahman grace as well as of Par braham grace.
3. Dream state is also the fortunate phase and stage

of one being phase to phase with Brahman grace as well as of Par Braham grace.

4. Deep sleep state may be the true state for Brahaman grace as well as for Par Braham grace.
5. Turia state very favourably leads to Brahman grace as well as Par Braham state.
6. Transcendental phase and state of existence is very favourable phase and stage of Par Braham grace as well as for Brahman grace.
7. Self referral god state is the state of existence which brings transcending mind phase to phase with the phenomenon of Par Braham grace as well as the phenomenon of Brahman grace.
8. Unity state of existence remains connected with the Par Braham origin as well as the Braham domain.
9. Asht Prakrati envelops Brahman domain and also takes off to be within Par Braham domain.
10. Par Braham accept Brahman domain as its most favourable carrier. Third quarter Braham second month

The transcendental sphere of existence phenomenon attainment is well preserved as various graceful occasions demonstrated by the spiritual beings.

Satya Sai Baba came before the fellow beings at the age of 16 years in and around 1872 and he sustained the transcendental existence sphere up till the Dusehra day (the day of complete triph) over the evil personified by Ravna.) This happened in 1918. These 62 years duration of existence phenomenon is the sustenance of transcendental sphere of cosmic range of 62 years duration.



**TRILOKI AND TRIMURTI**  
**STEPS 201 TO 205**

**201**

**TRILOKI AND TRIMURTI**

1. Triloki and Trimurti together manifest in creator space (4 space) as a manifestation layer (3, 4, 5, 6).
2. Along the manifestation format Triloki as 3-space itself would be of a format (1, 2, 3, 4).
3. With this 4-space as origin fold of 3-space shall be fountaining spatial order values to be super imposed upon the linear order values within the 3-space.
4. This, as such shall be making it a unity state order of total values of artifice  $3+4=7$ , and as such 3-space shall be having seven geometries and cube shall be having seven versions.
5. This as such shall be making a Brahman values within Triloki as of order and value of artifice 7.
6. While Par Braham values, would be a step ahead as of order and value of artifice 8, parallel to the values and order of eight fold solid boundary of 4-space.
7. A step ahead, the Brahman value for 4-space (presided by Lord Brahma) shall be of order and value of artifice  $4+5=9$ , and the Par Braham value would be a step ahead of the order and value of artifice 10 as ten fold boundary components of

transcendental worlds having seat at the origin of 4-space

8. A step ahead, the Brahman value for **5**-space (presided by Lord **Shiv**) shall be of order and value of artifice **5+6=11**, and the Par Braham value would be a step ahead of the order and value of artifice **12** as **twelve** fold boundary components of **self referral space** having seat at the origin of **5**-space.
9. A step ahead, the Brahman value for **6**-space (presided by Lord **Vishnu**) shall be of order and value of artifice **6+7=13**, and the Par Braham value would be a step ahead of the order and value of artifice **14** as **fourteen** fold boundary components of **unity space** having seat at the origin of **6**-space.
10. As such it would be a blissful exercise to permit the transcending mind to sequentially chase the Brahaman enlightenment range and Par Braham enlightenment range within Triloki and within Trimurti being of the order and values as under:-

Sr.no	Space	Brahman enlightenment range value	Par Braham enlightenment range value
1	3-space	Artifice value 7	Artifice value 8
2	4-space	Artifice value 9	Artifice value 10
3	5-space	Artifice value 11	Artifice value 12
4	6-space	Artifice value 13	Artifice value 14

202

### VISHWA TO BRAHMA

1. It would be blissful exercise to permit the transcending mind to chase the expression of

Brahman enlightenment value range and Par Braham enlightenment range within Vishwa as

Space	Brahman enlightenment range value	Par Braham enlightenment range value
3-space	Artifice value 7	Artifice value 8

2. It would be chase of spatial order flow from origin of 3-space getting super imposed upon the linear order of 3-space.
3. With this the Brahman enlightenment range value within 3-space would be of the order and value of artifice  $3+4=7$  which would be parallel to seven geometry of 3-space / versions of cube.
4. A step ahead Par Braham value would be of order and value of artifice 8 which would be parallel to the eight boundary components of hyper cube 4/ 4-space.
5. As such transition and transformation from Braham range to Par Braham range within 3-space with 4-space as origin would be a transition and transformation from seven versions of cube to eight fold solid boundary of hyper cube 4.
6. Parallel to it, the transition and transformation from Braham range to Par Braham range within 4-space with 5-space as origin would be a transition and transformation from nine versions of hyper cube 4 to ten fold hyper solid boundary of hyper cube 5.
7. Therefore, it would be a blissful exercise to chase the transition and transformation value of Brahman range as expressed within 3-space to

the value of Brahman range as expressed within 4-space.

8. Further it would also be a blissful exercise to chase the transition and transformation value of Par Braham range as expressed within 3-space to the value of Par Braham range as expressed within 4-space.
9. This two fold transition and transformation of Brahman range as well as of Par Braham range values as expressed within 3-space to as expressed within 4-space, deserves to be chased throughally for their full comprehension and for imbibing them for the enlightenment.
10. Intellectual comprehension of the transition values deserve to be meditated upon, time and again to imbibe these values within consciousness to set the transcendental and self referral processes into actions for attainment of unity state and for Brahman enlightenment and Par Braham enlightenment which are to follow in due course for the sadkhas as per the intensity of their urge to permit the Par Braham Bliss intensifying itself of its own.

### 203

#### BRAHMA TO SHIV

1. The attainment of the values and order of the creative range presided by Lord Brahma to transcendental domain presided by Lord Shiv would lead to transition and transformation of Brahman enlightenment and Par Braham enlightenment as expressed within creator space (4 space) and as expressed within transcendental domain.

2. The brahman enlightenment value as expressed within creator space (4 space) is of the value and order of artifice 9.
3. The par Braham enlightenment value as expressed within creator space (4 space) is of the value and order of artifice 10.
4. As such the transition and transformation from Brahman enlightenment value to Par Braham enlightenment value as expressed within 4-space is a transition and transformation from value and order of artifice 9 to value and order of artifice 10.
5. This would be a transition and transformation from value and order of 9 geometries of 4-space / 9 versions of hyper cube 4 to ten fold creative boundary of 5-space.
6. Further a step ahead, the transition and transformation from Brahman enlightenment value to Par Braham enlightenment value as expressed within 5-space is a transition and transformation from value and order of artifice 11 to value and order of artifice 12.
7. It would be a transition and transformation from value and order of 11 geometries of 5-space to 12 fold transcendental boundary of 6-space.
8. It would be a blissful exercise to chase transition and transformation of Brahman enlightenment range value as expressed within 5-space to Brahman enlightenment range value as expressed within 6-space.
9. Further It would be a very blissful exercise to chase transition and transformation of Par Braham enlightenment range value as expressed within

5-space to Par Braham enlightenment range value as expressed within 6-space.

10. Intellectual comprehension of the transition values deserve to be meditated upon, time and again to imbibe these values within consciousness to set the transcendental and self referral processes into actions for attainment of unity state and for Brahman enlightenment and Par Braham enlightenment which are to follow in due course for the sadkhas as per the intensity of their urge to permit the Par Braham Bliss intensifying itself of its own.

## 204

### SHIV TO VISHNU

1. The attainment of the values and order of the creative range presided by Lord **Shiv** to self referral domain presided by Lord **Vishnu** would lead to transition and transformation of Brahman enlightenment and Par Braham enlightenment as expressed within transcendental domain (5-space) and as expressed within self referral domain (6-space).
2. The brahman enlightenment value as expressed within transcendental domain (5 space) is of the value and order of artifice 11.
3. The par Braham enlightenment value as expressed within transcendental domain (5 space) is of the value and order of artifice 12.
4. As such the transition and transformation from Brahman enlightenment value to Par Braham enlightenment value as expressed within 5-space

is a transition and transformation from value and order of artifice 11 to value and order of artifice 12.

5. This would be a transition and transformation from value and order of 11 geometries of 5-space / 11 versions of hyper cube 5 to twelve fold transcendental boundary of 6-space.
6. Further a step ahead, the transition and transformation from Brahman enlightenment value to Par Braham enlightenment value as expressed within 6-space is a transition and transformation from value and order of artifice 13 to value and order of artifice 14.
7. It would be a transition and transformation from value and order of 13 geometries of 6-space to 14 fold self referral boundary of 7-space.
8. It would be a blissful exercise to chase transition and transformation of Brahman enlightenment range value as expressed within 6-space to Brahman enlightenment range value as expressed within 7-space.
9. Further It would be a very blissful exercise to chase transition and transformation of Par Braham enlightenment range value as expressed within 6-space to Par Braham enlightenment range value as expressed within 7-space.
10. Intellectual comprehension of the transition values deserve to be meditated upon, time and again to imbibe these values within consciousness to set the transcendental and self referral processes into actions for attainment of unity state and for Brahman enlightenment and Par Braham

enlightenment which are to follow in due course for the sadkhas as per the intensity of their urge to permit the Par Braham Bliss intensifying itself of its own.

### 205

#### VISHNU TO DURGA

1. The attainment of the values and order of the creative range presided by Lord **Vishu** to unity domain presided by Goddess Durga would lead to transition and transformation of Brahman enlightenment and Par Braham enlightenment as expressed within self referral domain (6-space) and as expressed within unity domain (7-space).
2. The brahman enlightenment value as expressed within self referral domain (6 space) is of the value and order of artifice 13.
3. The par Braham enlightenment value as expressed within self referral domain (6 space) is of the value and order of artifice 14.
4. As such the transition and transformation from Brahman enlightenment value to Par Braham enlightenment value as expressed within 6-space is a transition and transformation from value and order of artifice 13 to value and order of artifice 14.
5. This would be a transition and transformation from value and order of 13 geometries of 6-space / 13 versions of hyper cube 6 to fourteen fold self referral boundary of 7-space.
6. Further a step ahead, the transition and transformation from Brahman enlightenment



value to Par Braham enlightenment value as expressed within 7-space is a transition and transformation from value and order of artifice 15 to value and order of artifice 16.

7. It would be a transition and transformation from value and order of 15 geometries of 7-space to 16 fold self referral boundary of 8-space.
8. It would be a blissful exercise to chase transition and transformation of Brahman enlightenment range value as expressed within 7-space to Brahman enlightenment range value as expressed within 8-space.
9. Further It would be a very blissful exercise to chase transition and transformation of Par Braham enlightenment range value as expressed within 7-space to Par Braham enlightenment range value as expressed within 8-space.
10. Intellectual comprehension of the transition values deserve to be meditated upon, time and again to imbibe these values within consciousness to set the transcendental and self referral processes into actions for attainment of unity state and for Brahman enlightenment and Par Braham enlightenment which are to follow in due course for the sadkhas as per the intensity of their urge to permit the Par Braham Bliss intensifying itself of its own.

**UNITY STATE AND ASHT PRAKRATI**  
**STEPS 211 TO 215**

**211**

**UNITY STATE AND ASHT PRAKRATI**

1. Unity state to Asht Prakrati is a transition from (7 space  $\nearrow$ ) to 8-space.
2. Unity state is the full extension range of the linear order and values.
3. Beyond that is the domain of spatial order and values.
4. One way to reach it is to transit from  $1^3$  to  $2^3$ .
5.  $2^3$  would split into 8 sub cubes.
6. To have a full comprehension of the structural set up of  $2^3$ , one may have a chase of the cube with each edge as of values of artifice 2.
7. This set up shall be having total surfaces :  $6+5, 5+4, 5+4, 4+3=36$
8. Total number of edges would be  $12+8, 8+5, 8+5, 5+3=54$ .
9. Total number of corner points would be :  $8+4, 4+2, 4+2, 2+1=27$ .
10. These 36 surfaces + 54 edges + 27 corners together with 8 domains / volume shall be making the set up to be of 125 components with  $125 = 5^3$  organization.

**212**

**POLE STAR AND JAD PRAKRATI**

1. Pole star is the origin source of solar universe.

2. It is of a (7 space  $\rightarrow$ ) set up.
3. Asht Prakrati is a set up of 8-space.
4. As eight fold set up, it is a Jad Prakrati.
5. However as a set up of  $125 = 5^3$  structural set up, it is of 'transcendence values'.
6. Asht Prakrati as of eight folds parallel to the set up of artifice  $2^3$  is of different features and values.
7. But the same as structural set up of 125 components, it transits and transforms into a set up of different values all together.
8. The coordination of all the eight corner points of the cube in terms of seven edges is a feature which deserves to be chased.
9. This coordination is like eight points and seven linear unit having parallel ranges.
10. This chase would help appreciate the transition and transformation from pole star to Asht Prakrati being Jad Prakrati.

### 213

#### JAD PRAKRATI AND CHETAN PRAKRATI

1. It would be blissful exercise to simultaneously chase Jad Prakrati and Chetan prakrati.
2. Jad Prakrati means mechanically organized automation as is inherent in the routes of the plants.
3. Chetan Prakrati has additional feature of making intelligence choice out of available two or more options.
4. To regulate mechanical automation is out of the Jad Prakrat.

5. It is their in Chetan Prakrati.
6.  $2^3$  as a unit cube is a Jad Prakrati.
7.  $2^3$  as  $5^3$  structural components is a Chetan Prakrati.
8. It would be blissful exercise to transit from  $1^3$  to  $2^3$  along geometric formats.
9. Further It would be a very blissful exercise to transit from  $2^3$  to  $5^3$  as a cube and as a set of structural components
10. Still further it also would be a very blissful exercise to transit from  $2^3$  to  $5^3$  along geometric formats.

### 214

#### ANTHKARAN

1. Anthkaran means ultimate supports.
2. It would be blissful exercise to chase ultimate supports of  $2^3$  as  $5^3$  structural components.
3. Cube is a manifestation layer (1, 2, 3, 4).
4. However, hyper cube 4 is a manifestation layer (2, 3, 4, 5).
5. 4-space as origin source of 3-space /  $\boxplus$  and 3-space /  $\boxminus$  as boundary of (4 space  $\boxplus$ ) are two spaces in different roles.
6.  $2^3$  as cube of edges of two units lengths, as well, shall be having (4 space  $\boxplus$ ) as its source origin.
7. As such Anthkaran / ultimate support this structural set up is (4 space  $\boxplus$ ) as origin source.
8. (4 space  $\boxplus$ ) being a spatial order set up accepts Swastik as its dimensional frame.
9. As such it would be a blissful exercise to chase Swastik as Anthkaran.

10. Further it would be very blissful exercise to chase (4 space ॐ) as Anthakaran.

### 215

#### **SELF RIDING THE TRANSCENDENTAL CARRIERS OF SUN RAYS**

1. Being takes off from Braham Randra and rides the transcendental carriers of Sun Light.
2. creator space (4 space) as Anthakaran accompanies the Being while it takes off from Braham Randra and reides the transcendental carriers of Sun Light.
3. Transcendental carriers as transcendental domain enveloped within creator space (4 space) get fulfilled with Par Braham grace.
4. With it, the Being while riding the transcendental carriers along with Antha Karan runs parallel and gets fulfilled with the Brahman grace.
5. with it, the Being unfolds itself as individual self and rides the transcendental carriers of Sun rays.
6. It is the phenomenon which deserves to be chased by the sadkhas.
7. It is the phenomenon which can be chased by permitting the transcending mind to remain in prolonged deep trans.
8. Self riding the transcendental carriers of Sun rays goes self referral while being on Brahman pilgrimage universal self.
9. Sadkhas shall share their experiences with the senior sadkhas.
10. Senior sadkhas shall share their enlightenment

with the sadkhas coming to them for enlightenment.

### **BRAHAM AND PAR BRAHAM**

#### **STEPS 216 TO 220**

#### **216**

### **BRAHAM AND PAR BRAHAM**

1. Braham is the Enlightenment state.
2. Par Braham is the Grace state.
3. Braham itself is the expression of Par Braham grace.
4. Braham transcends Asht Prakrati.
5. Parallel to it enlightenment transcends knowledge.
6. It is wisdom to know and to realize as that knowledge up till Asht Prakrati and enlightenment as Braham.
7. It is enlightenment to feel and realize as that enlightenment brings face to face with Braham and Par Braham grace unfolds of its own.
8. Knowledge to Enlightenment to Grace are big steps.
9. These are as big as are the sequential steps of Asht Prakrati, Brahman and Par Braham.
10. Natural chase is to wait for decendance of Par Braham grace.

#### **217**

### **ALONG BRAHAMAS BRAHMA**

1. Ancient wisdom enlightens as that to be along Braham

would mean to go the Brahma way.

2. It would mean to go the creator space (4 space) way.
3. Creator space (4 space) provides manifestation format with transcendental source origin.
4. It manifests itself as well along its own manifestation format.
5. Creator space (4 space) manifests along its manifestation format within solid boundary.
6. With it, it acquires nine folds parallel to nine steps long range of Nav Braham.
7. To be along Braham as Brahma would mean to be along the nine steps long range of nine versions of hyper cube 4 / nine geometries of (4 space  $\boxtimes$ ).
8. One shall sit comfortably and permit the transcending mind to go Brahma way and to chase Nav Braham range.
9. It would be a blissful exercise to chase Braham as Nav Braham as nine steps long range of nine versions of hyper cube 4.
10. Also as nine geometries of (4 space  $\boxtimes$ ).

## 218

### ALONG BRAHAMAS BRAHMAN

1. Braham as Nav Braham is to be of the artifices values of artifice 9.
2. Artifice 9 admits re-organisation as  $3^2$ .
3. This re-organisation, further leads to 3 x 3 / square format for solid dimensions.
4. This spatial order format for solid dimensions is to sequentially lead to transcendental worlds (5-space /  $\boxtimes$ ) (1 to 3 to 5).

5. It would be a synthesis process of pair of dimensions.
6. It would be a mechanism of working with half dimensions.
7. This feature of working with half dimensions makes 'Braham' as Brahman..
8. It would be a blissful exercise to work with half dimension.
9. Ancient wisdom preserves it as 'र' 'आधा' / 'half letter 'raif' (र)
10. Ancient wisdom further enlightens about 'र' 'आधा' as राधा Radha / spiritual companion of Lord Krishna.

### 219

#### ALONG BRAHAMAS BRAHAMAN

1. Brahaman is the spiritual way of life.
2. It is the attainment limit within human frame.
3. It is the expression of 'Braham' within human frame.
4. It is the expression of Par Braham grace of 'Braham' to Brahman range.
5. It is the phase and stage of transition from casual state body / Karan Sharir body.
6. Brahaman transcends the existence phenomenon beyond 'Karan sharir'.
7. The transition from Karan Sharir to Brahman is a big step.
8. Sadkhas fulfilled with intensity of urge to attain this phase and stage of existence phenomenon have to sequentially transit from Sathul Sharir to suksham sharir, from suksham sharir to karan sharir and then from Karan sharir to Brahman state.
9. Suksham sharir to karan sharir is a big step.



10. And from Karan sharir to Brahaman state is a very big step.

**220**

**ALONG BRAHAMANA SCRIPTURES**

1. Ancient wisdom enlightens about the organization of knowledge as Samhitas, Brahamana scriptures, Aryanks and Upnishad.
2. Brahamana scriptures transcend Samhitas.
3. Samhitas are for the learners.
4. Brahmans are for the house holders.
5. Brahmanas, as such, are the fruit of Samhitas.
6. It contain the applied values of the pure knowledge.
7. Following Brahamans, the existence remains natural.
8. Brahamans to Arnyaks is a step parallel to the range from house holders to ascetics.
9. Parallel to it is a transition from the Yagyas of house holders to the yajnas of the ascetics.
10. It would be a blissful exercise to chase the formats of the house holder yaghas.

**PARAVIDYA**

**STEPS 221 TO 225**

**221**

**NETINETI**

1. Par Braham enlightenment is transcendently different than the Brahman enlightenment.
2. Brahman enlightenment is approachable as Nav

Braham, availing the artifices of the biggest numeral 9.

3. Par Braham enlightenment is a Pravidya / transcending ahead.
4. It is transcending and is beyond the scaling range of numerals.
5. As it transcends the numerals, as such ancient wisdom approaches it as 'Neti-Neti' / not this, not this.
6. All what can be scaled can not be reached beyond Nav Braham.
7. Therefore that what stands scaled cannot be 'Par Braham'.
8. Par Braham is even beyond everything.
9. Go on scaling and when reaching the scaling end, take this all is not to reach Par Braham as that Par Braham is not up till this.
10. Par Braham is beyond all, everything, and all what can be scaled can not be Par Braham.

222

**NAD (SOUND) TO ANAHAT NAD (ETERNAL SOUND  
FORMAT)**

1. Nad (sound) as transcendental domain, a step ahead as Anahat Nad (eternal sound format) shall be a transcendental dimension.
2. Jyoti (light) as self referral domain, a step ahead as Braham Jyoti shall be a self referral dimension.
3. Nad (sound) as domain would lead to Brahman domain but Nad (sound) as dimensional order would

be Anahat Nad (eternal sound format) and same shall be leading to Par Braham.

4. Likewise Jyoti (light) as domain would lead to Brahman domain but it as dimensional order would be a Braham Jyoti and same shall be leading to Par Braham.
5. It would be blissful exercise firstly to chase the Nad (sound) as domain and Nad (sound) as Anahat Nad (eternal sound format) as dimensional order.
6. Further It would be blissful exercise to chase Jyoti transcending Nad (sound) and Braham Jyoti transcending Anahat Nad (eternal sound format)
7. Taking Anahat Nad (eternal sound format) being beyond the scaling of Nad (sound), it would be taken as that Nad (sound) takes up till Nav Braham and Anahat Nad (eternal sound format) beyond that takes to Par Braham.
8. As such Anahat Nad (eternal sound format) transcends Nad (sound), like Par Braham transcends Nav Braham.
9. Taking Nad (sound) at its limit transits and transforms into Jyoti, the limit of Nad (sound) would be the limit of Nav Braham and Par Braham shall be transcending beyond like Jyoti transcending beyond Nad (sound).
10. Taking Anahat Nad (eternal sound format) at its limit transit and transforms into Braham Jyoti, the limit of Anahat Nad (eternal sound format) would be the limit of Nav Braham and Par Braham shall be transcending beyond like Braham Jyoti transcending beyond Anahat Nad (eternal sound format).

**223****JYOTI (LIGHT) TO BRAHAM JYOTI**

1. Ancient wisdom accepts Shabad (sound format) as Braham.
2. Shabad Braham to Pravidya is a transcendental range.
3. Ancient wisdom accepts Jyoti (light) as enlightenment.
4. It is accepted as Braham Jyoti.
5. A step ahead is Par Braham.
6. It is transcendently cut off from Braham Jyoti as well.
7. Par Braham is Paravidya.
8. It is a self sustained.
9. It is devoid of any other support.
10. It is itself.

**224****ATIVAHKAS (TRANSCENDENTAL CARRIERS) TO  
BRAHMI SITITHI (BRAHAMAN STATES)**

1. Ancient wisdom approaches Brahman state through transcendental carriers.
2. Transcendental carriers are fulfilled with Brahman enlightenment.
3. Being fulfilled with Brahman enlightenment the transcendental carriers become self regulated and self guided carriers.
4. These are self regulated and self guided, as these are fulfilled with Brahman enlightenment and have the reach to the Brahman domain.

5. Being with take off from the Braham Randra rides the transcendental carriers.
6. The transcendental carriers being fulfilled with Brahman enlightenment make the Being self referral and as an individual Self.
7. It is this role of the transcendental carriers which as per the Brahman enlightenment settle the attainment destination of Being from Self to Soul and as to if it is to proceed along the liberation path leading to Par Braham or that it is to remain in life –death- life cycle.
8. These self sustaining virtues of transcendental carriers determining the attainment destinations of Being during its self referral phase and stage is the unique role of Brahman enlightenment.
9. Brahman enlightenment to Par Braham enlightenment is the self sustained domain.
10. It is this self sustaining virtues, with which sadkhas have to be face to face while being on the enlightenment path taking shelter of the transcendental carriers.

### 225

#### SELF SUSTAINING VIRTUES

1. Self sustaining virtues are of Par Braham.
2. Par Braham of its own fulfills Brahman domain with its self sustaining virtues.
3. These self sustaining virtues of Par Braham fulfilled within Brahman domain are at the base of the Brahman enlightenment of the transcendental carriers.

4. Transcendental carriers with these self sustaining virtues become capable of leading Being along the Brahman pilgrimage.
5. It is during this Brahman pilgrimage that Being firstly goes transcendental.
6. And then it goes self referral and unfolds itself as 'Individual self'.
7. And as a step ahead it goes to its inner fold of individual self as 'universal soul'.
8. It is here at this phase and stage that the Brahman enlightenment surfaces itself.
9. And along with it surface the self sustaining virtues of Par Braham.
10. And everything gets sustained parallel to self sustaining virtues of Par Braham.

**9, 10, 11, 12, 13**

**STEPS 226 TO 230**

**226**

**ALONGARTIFICE 9**

1. Sadkhas fulfilled with intensity of urge for Brahman enlightenment shall chase the transcendental range (9, 10, 11, 12, 13).
2. Of this transcendental range, each fold deserves to be sequentially chased.
3. First fold of the value and order of artifice 9 is of the order and value of 9-space.

4. It is also of the value and order of 9 versions of creator space (4 space).
5. Starting with 9 versions of creator space (4 space), one shall sequentially reach at values and order of Nav Braham (9-space).
6. Artifice 10 would be parallel to 10 creative components of boundary of transcendental domain.
7. The transcendental domain shall be sequentially leading to pair of steps i.e. from 1-space to 3-space and from 3-space to 5-space / artifice 1 to artifice 3 and from artifice 3 to artifice 5, which together shall be of the value and order of artifice  $1+3+5=9$ .
8. As such the transition from artifice 9 to artifice 10, deserves to be sequentially chased.
9. This sequential chase would be of two steps, first of which would be the 4-space getting fulfilled with the transcendental values.
10. And the second step would be that transcendental domain getting enveloped within creative boundary of ten components.

### 227

#### ALONG ARTIFICE 10

1. A step ahead, the transition from artifice 10 to artifice 11, as well would be of a pair of steps.
2. The first step would be as that the transcendental domain (5-space) would get fulfilled with the self referral values ((6 space D)‘
3. This phenomenon of transcendental values getting super imposed with the self referral values would make the structural set up of the values and order of artifice  $5+6=11$ .

4. It would be parallel to 11 geometries of 5-space / 11 versions of hyper cube 5.
5. Ancient wisdom approaches this 11 versions format as of values and order of 11 Rudras / 11 incarnations of Lord Shiv, the presiding deity of transcendental worlds.
6. A step ahead, the transcendental boundary is of 12 components boundary of self referral domain ((6 space D)‘.
7. Ancient wisdom enlightens about this transcendental feature as the Sun multiplying 12 folds.
8. Therefore both these steps, of emergence of self referral values within transcendental domain and of transcendental boundary of self referral domain deserve to be chased fully.
9. It would be blissful exercise to chase the transition and transformation from values and order of artifice 11 to values and order of artifice 12 in continuity of transition and transformation from values and order of artifice 10 to values and order of artifice 11.
10. It is this continuity of transition and transformation from artifice 9 to artifice 11 deserves to be chased to attain transition and transformation from artifice 10 to artifice 12.

### 228

#### ALONG ARTIFICE 11

1. The transition and transformation from artifice 11 to artifice 12 is the phenomenon of self referral



domain getting enveloped within transcendental boundary.

2. As the transcendental domain accepts 11 versions, as such the 12 boundary component of transcendental values would make the spectrum to be very rich of the order and value of artifice  $11 \times 12 = 132$ .
3. A step ahead, as transcendental domain itself permits enveloping within creative boundary of ten components and as such the above spectrum would get further enriched as of the order and values of artifice  $10 \times 11 \times 12 = 1320$ .
4. This way, It would be blissful exercise to sequentially chase the transition starting from artifice 9 to artifice 10 and to sequentially reach at the artifice 11 at the boundary of self referral domain.
5. This shall be making the above spectrum of very very rich values and order as of artifice  $8 \times 10 \times 11 \times 12 = 10560$ .
6. This four fold enrichment of the above spectrum shall be sequentially chased as eight solid components of the creator space (4 space), ten creative component of transcendental domain, 11 versions of transcendental domain and 12 transcendental components of the boundary of self referral domain.
7. Sadkhas fulfilled with intensity of urge to comprehend and imbibe the role of transcendental domain, as a first step begin with the solid boundary of creator space (4 space).

8. As a second step, in continuity of the above chase, shall focus upon the creative boundary of the transcendental domain itself.
9. And a step ahead, one shall sequentially chase the 11 versions of the transcendental domain.
10. And finally to chase transcendental boundary of the self referral domain.

### 229

#### ALONGARTIFICE 12

1. Artifice 12 is of value and order of 12 edges of a cube.
2. It is also of the value and order of 12 components of the transcendental boundary of the self referral domain.
3. Ancient wisdom approaches the 12 components of transcendental boundary of self referral domain / (6 space  $\rightarrow$ ) / Sun as Dwadash Adityas / 12 Suns.
4. Ancient wisdom further preserve as that Dharuv bhagat with the support of 12 syllables mantra attained the Eternal position of the order and values of pole star.
5. This 12 syllable mantra (Om Namoh Bhagwate Vasudeveye) is known as Dharuv mantra.
6. Sadkhas fulfilled with intensity of urge of Brahman grace as well as Par Braham grace may go the Dharuv way.

### 230

#### ALONGARTIFICE 13

1. Artifice 13 is a very unique artifice.

2. It is parallel to 13 versions range of hyper cube 6 as representative regular body of 6-space.
3. This artifice is also of the order and value of 13 edged cube.
4. Ancient wisdom preserves the enlightenment discourse of Asht Vakra in the court of King Janak.
5. Asht Vakra excelled all as he was equipped with human frame of the order and feature of eight fold hyper cube 4 / idol of Lord Brahma, creator the supreme, and as such he had flow of transcendental values within solid dimension, which made everything dynamic and cube attaining 13<sup>th</sup> edge for him as a transcendental grace of Brahman enlightenment.

**HALF 1/2, 1 1/2, 2 1/2, 3 1/2, 4 1/2, 5 1/2,  
STEPS 231 TO 235**

### 231

#### ALONG TRANSITION PATH FROM 1/2 TO 1 1/2

1. Unit to half unit processing has distinct characteristics.
2. Shift from unit to half unit, amongst other features brings a focus to the middle of the unit.
3. Middle point of a unit is of distinct features than all other points of the unit.
4. With unit as an infinite range of a moving point, makes it middle point as of a fluctuating position.
5. This fluctuating position feature of the middle point, in a way makes it an 'in between point'.
6. Along the linear expression of a unit as a range

between  $[0, 1]$ , the in between point would split it, as say  $[0, M](M, 1]$  or as  $[0, M) [M, 1]$ .

7. Both parts of above both splits would be of infinite ranges.
8. It as such would make  $M$  as a point of any position between  $(0, 1)$ .
9. Therefore  $M$  as a middle point of value  $(1/2)$  also would be of any value greater than zero and less than one.
10. Likewise the value  $1 \frac{1}{2}$  as well, that way, would be of any position of in between point of the interval  $(1, 2)$  and as such the transition from  $\frac{1}{2}$  to  $1 \frac{1}{2}$  would be transition and transformation from any point of open interval  $(0, 1)$  to any point of open interval  $(1, 2)$ .

### 232

#### **ALONG TRANSITION PATH FROM $1 \frac{1}{2}$ TO $2 \frac{1}{2}$**

1. The transition from  $\frac{1}{2}$  to  $1 \frac{1}{2}$  may be viewed as a transition from 1-space to 2-space taking  $(0, 1)$  as representative expression for 1-space and  $(1, 2)$  as representative expression for 2-space.
2. It would be parallel to the transition from open ended line to open ended surface.
3. In continuity, as a sequential step ahead, there would be a transition from open ended surface to open ended solids as transition path from  $1 \frac{1}{2}$  to  $2 \frac{1}{2}$ .
4. This open ended line is going to be the representative body of third geometry of 1-space and the open ended surface would be the representative body of fifth geometry of 2-space.

5. With close interval  $[0, 1]$  as representative body of 1-space as hyper cube 1, shall be permitting its three fold split at the middle as  $[0, X]$   $(X, Y)$   $[Y, 1]$  availing a pair of distinct in between points / a pair of middle points.
6. The middle as open interval  $(X, Y)$  of coverage range of gap between the pair of middle point, would become the representative body of third geometry of 1-space.
7. It is this feature of representative body of third geometry getting fixation in between the pair of parts of hyper cube 1, makes the middle as origin seat where from the spatial order fulfills the middle domain and same getting enveloped within linear boundary, makes it transition potential from  $\frac{1}{2}$  to  $1 \frac{1}{2}$  as of diagonal format.
8. It is in continuity that a step ahead, representative 2-space body / square / hyper cube 2, as well, likewise gets a transcendental split of three parts with the middle part being open ended surface sandwiched between the outer and inner squares.
9. It would be a blissful exercise for the sadkhas to chase this transition from the middle open ended interval (representative body of third geometry of 1-space) to open surface (representative body of fifth geometry of 2-space).
10. This transition from  $(\frac{1}{2}$  to  $1 \frac{1}{2})$  and ahead from  $(1 \frac{1}{2}$  to  $2 \frac{1}{2})$  deserves to be chased to fully comprehend and to imbibe the values of this transcendental phenomenon of Brahman reach.

## 233

**ALONG TRANSITION PATH FROM  $2\frac{1}{2}$  TO  $3\frac{1}{2}$** 

1. As a step ahead the transition from ( $1\frac{1}{2}$  to  $2\frac{1}{2}$ ) to ( $2\frac{1}{2}$  to  $3\frac{1}{2}$ ) would be the transcendental phenomenon of solid domain being fountained within spatial domain, and ahead hyper solid domain being fountained within solid domain.
2. This transcendental phenomenon is of solid order features because of which the domain permits open ended domain at the center of the split of the domain.
3. It is this which makes the middle open ended domain as the origin seat.
4. From the origin seat a higher dimensional features get fountained within the domain.
5. It is the phenomenon in terms of which n domain during split get (n+1) domain seat at the middle as origin seat.
6. This origin seat 'at the middle of the domain', becomes the representative regular body of (2n+1)th geometry of N-space.
7. It is this way that n domain with (n+1) origin seat becomes of the feature of (2n+1) domain.
8. This feature together with the feature of hyper cubes as that hyper cube n gets enveloped within 2 n components of boundary of (n-1) space.
9. This, this way, works out the transition and transformation from  $2n+1$  versions of n space to  $2n$  versions at the boundary of the next n+1 space.
10. It would be blissful exercise for the sadkhas

fulfilled with intensity of urge to chase the phenomenon of Brahman features emerging within the dimensional domains by having a sequential chase by sequentially taking  $n=1, 2, 3$  and so on.

### 234

#### **ALONG TRANSITION PATH FROM $3\frac{1}{2}$ TO $4\frac{1}{2}$**

1. The transition from 4-space to 5-space is of special focus in this transition and transformation process.
2. The emergence of transcendental values within creator space (4 space) becomes unique.
3. It is unique as 4-space is a spatial order space and 5-space is a solid order space.
4. Here the Brahman features would emerge at spatial and solid dimensional orders as well as within spatial order domains and solid order domains.
5. It is this simultaneous phenomenon which makes this transition from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  being of very unique features.
6. 3-space itself is a linear order space, while 4-space is spatial order space.
7. This transition from linear order set up to spatial order set up takes places at the middle.
8. This potentialities of the middle deserves to be sequentially chased.
9. Firstly, it shall be leading transition and transformation from linear dimensional order to spatial dimensional order
10. And ahead it shall be leading to transition and

transformation from spatial order to solid dimensional order.

### 235

#### **ALONG TRANSITION PATH FROM 4½ TO 5½**

1. A step ahead would be a transition and transformation from solid order to hyper solid order.
2. It is this phase and stage which makes possible for transition and transformation from manifested creations to transcendental phenomenon.
3. It is this phenomenon of transcendental values emerging within creator space (4 space) which makes both creator space (4 space) as well as the transcendental worlds to be unique.
4. It is this uniqueness of the phenomenon of transcendental sky emerging within creator space (4 space) which makes the creative space as well as the transcendental sky, both being of unique contribution for Brahman enlightenment as well as for Par Braham enlightenment.
5. The emergence of transcendental sky within creator space (4 space) potentializes the creations for surfacing of the Brahman grace.
6. Further, as a step ahead the transcendental sky getting enveloped within creative space makes this of unique potentialities for surfacing of the Par Braham grace.
7. The emergence of transcendental sky within creator space (4 space) is a transcendental phenomenon.
8. The emergence of creative boundary of



transcendental domain is a self referral phenomenon.

9. It is the simultaneous play of the transcendental phenomenon and self referral phenomenon that there emerges a unity state format for the Brahman enlightenment.
10. And a step ahead, also for the Par Braham enlightenment.

**PARBRAHAM  
STEPS 236 TO 240**

**236**

**ALONG VALUES PATH OF BEING**

1. To be along values path of Being chase is to be begin with the way Triloki seals itself.
2. It is a unique Par Braham virtue that it re-organises itself as artifice 10 as Trishapta (3 and 7).
3. One expression of this re-organization is the artifice 37.
4. One feature of this artifice 37 is as that 7 geometries of 3-space / seven versions of cube / seven states of consciousness unifying as Karan Sharir / Casusal body, that is third state of body of the sequence order : mundane body, subtle body and casual body.
5. To be along the values path of being would mean to be along the transcendence path of casual body.
6. The casual body, as a third state body, as of values

of artifice 3, goes transcendental and get fulfilled with transcendental values and with it the seal of casual body loosens its grip and individual Self comes into play.

7. Sadkhas following the value path of Being, permit the transcending mind to comprehend and imbibe the values of Being unfolding its self.
8. It is with this unfolding of Being, as self, that the urge to be fulfilled with the brahman grace gets intensified.
9. It is with intensifying of the urge for Brahman grace that it of its own goes transcendental to get further fulfilled with par braham grace.
10. It is this further urge which of its own leads to the further inner fold of self as universal soul, all happening of its own with the grace of Par Braham enlightenment.

### 237

#### ALONG VIRTUES WAY OF SELF

1. Virtues way of the Self is the inner fold of Being.
2. Being is the state of existence seal within human frame.
3. It is the seal of artifice 37, seven versions unifying on Triloki format.
4. With Being going transcendental, the existence seal gives way to transcendental fountainings and Being unfolding as self.
5. Self is the new inner fold of Being.
6. It is of artifice value 42, five steps ahead of artifice 37.

7. It is Being (37) getting fulfilled with transcendental values (5) and new (42) inner fold emerging.
8. Ahead is the new area (42+25) of existence phenomenon of soul.
9. Soul like water is of artifice value 67.
10. It is the phenomenon of Being transiting and transforming into self and self further transiting and transforming as soul within Brahman domain with the grace of Par Braham.

### 238

#### ALONG VISION ROAD OF SOUL

1. Sadkhas go Brahma way to be along vision road of soul.
2. Along Brahma way Sadkhas go transcendental and their shad chakra format becoming self referral.
3. With Shad chakra format becoming self referral, Being takes off from Braham Randra,
4. And rides the transcendental carriers of Sun light.
5. During this pilgrimage, transcendental carriers get fulfilled with Braham Jyoti .
6. And Being goes along the vision road of soul.
7. While on pilgrimage along the vision road of the soul, Brahman enlightenment surfaces.
8. It surfaces fulfilled with Par Braham grace,
9. And soul goes Brahma way,
10. To be fulfilled with Par Braham grace.

**239****BRAHMAN EXPRESSION AS PAR BRAHAM**

1. It is Par Braham grace that Nav Braham expresses as Par Braham.
2. Nav Braham of its own is Brahman within creator space (4 space).
3. Transcendence within creator space (4 space) sequentially takes, firstly to spatial order and ahead as zero order.
4. With it, ascendance emerging of its own from zero state permits Asht Prakrati to jump over Nav Braham and straight to get fulfilled with Par Braham grace.
5. With this, Nav Braham waits for Par braham grace to descend to fulfill it of its own.
6. Affine 4-space gets fulfilled with transcendental values to make it Nav Braham domain and with affine state going sequential with the grace of Par Braham manifests transcendental worlds with creative boundary fulfilled with Par Braham grace of its own.
7. Sadkhas go Brahma way to go transcendental,
8. And to be self referral,
9. And to be in unity state,
10. To wait for the Brahman state fulfilled with Par Braham grace.

**240****AS SELF SUSTAINING PARBRAHAM**

1. Par Braham : it is it.
2. It sustains itself.
3. Its surfaces of its own within Brahman domain.
4. It potentilizes Brahman domain to be Asht Prakrati.
5. A unity state is there because of it.
6. Trimurti and Triloki as well are there as Par Braham fulfills the Braham domain.
7. Trimurti and Triloki exist within creator space (4 space) as Par Braham goes affine.
8. Transcendental sky emerges within creator space (4 space) as affine Par braham of its own goes sequential.
9. It is with affine Par Braham going sequential that creator goes transcendental.
10. Sadkhas initiate the Brahma way, go transcendental, become self referral, attain unity state, get fulfilled with Brahman bliss, Being unfolds as individual self, and ahead as universal soul expressing Par Braham fulfilled Braham.

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